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# INDIAN RECORD

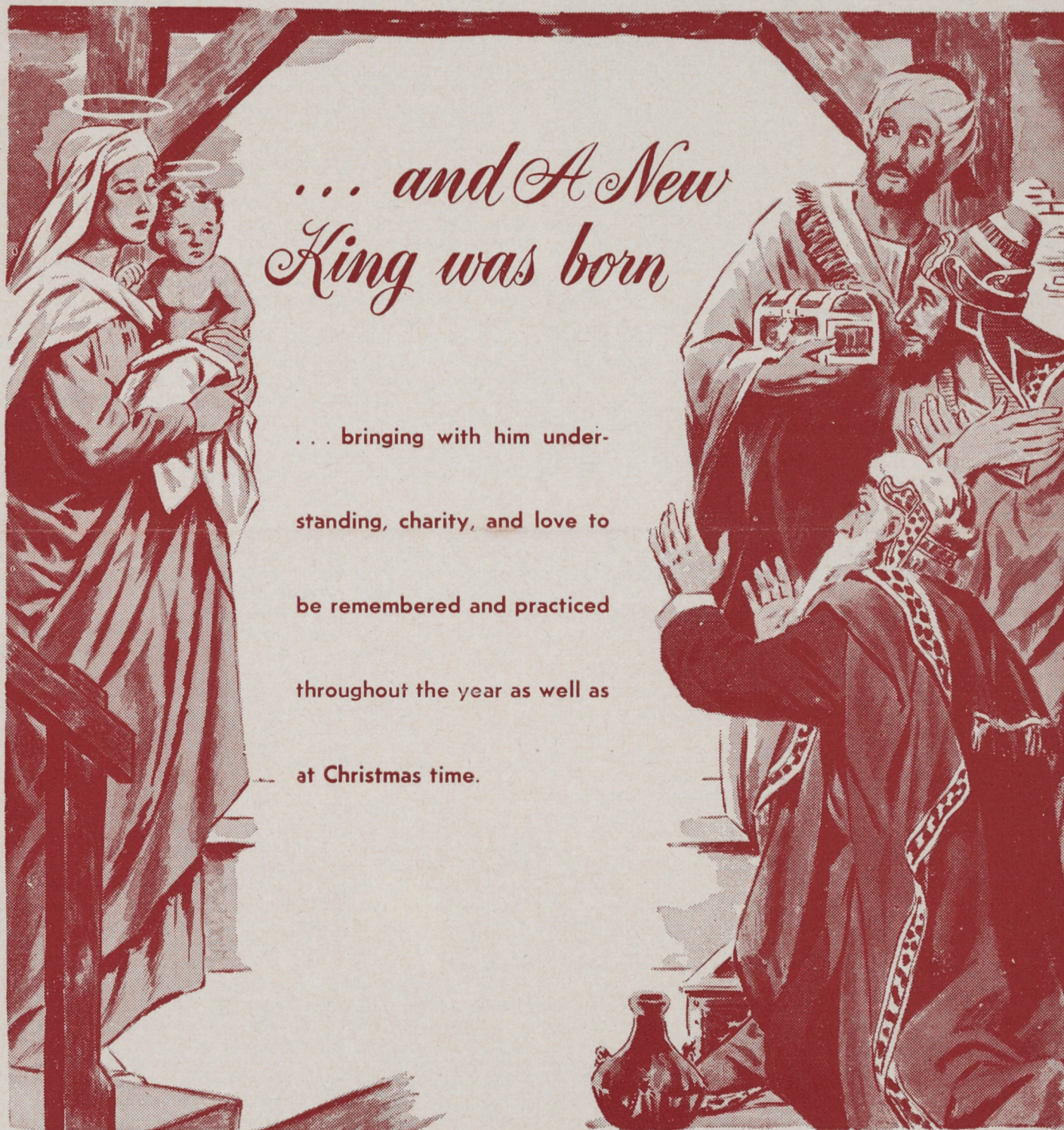
A National Publication for the Indians of Canada

Single Copies 10 cents

VOL. XXI No. 10

WINNIPEG, CANADA

DECEMBER 1958



It is our sincerest wish that the mystery of Christmas bring to you spiritual riches to cherish now and forevermore.

THE MISSIONARY OBLATES OF MARY IMMACULATE



## INDIAN RECORD

A National Publication for the  
Indians of Canada  
Founded 1938

Published 10 times a year by the  
Oblates of Mary Immaculate

Indian & Eskimo Welfare  
Commission

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INDIAN RECORD

619 McDermot Ave.,

Winnipeg 2, Man.

Phone: SPruce 2-3469

Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd.  
Winnipeg, Man.

Authorized as Second Class Matter  
Post Office Dept., Ottawa, Canada

## Greetings!

Your editor thanks all who have contributed news, features and photos to the Indian Record during 1958.

We trust that the Oblate Missionaries of Canada will collaborate even more closely during the coming year.

All our readers are invited to submit copy and pictures for publication in this magazine. Please remember our deadline is the 20th of the month.



A full-blooded Navaho Indian, Sister Marie Goretti, S.B.S., broadcasts in her native Navaho language every Sunday morning over the Catholic Hour program of Station KGAK, Gallup, New Mexico, to the 85,000 Navahos within the confines of the Diocese of Gallup, N.M. Sister is a teacher at Saint Catherine Tekavitha Indian School, Houck, Ariz.

(NC Photos)

## Strong Minds and Souls in Healthy Bodies Key to Success, Archbishop tells Indian Students

WINNIPEG — Addressing a group of 100 high school students of Indian descent, His Grace Archbishop Pocock declared that they should be proud of their racial heritage and exhorted them to be healthy in body, strong in mind and soul.

The occasion was the blessing of the recently opened Assiniboia Residential School in Winnipeg and the dedication of the institution to Our Lady of the Holy Rosary, December 4.

"I hope the day will come soon," declared His Grace, "when you boys and girls will make your mark in the world and in the Church and that you will be a credit to the Indian race, to Canada and to the Church." Urging the pupils to be assiduous students the Archbishop added that they should think seriously about the future and set their goal while in school.

His Grace also expressed his gratitude for the pioneering work done by the Oblate Missionaries in the archdiocese of Winnipeg and specially in the Indian mission field. He said "the opening of this high school for Indians is the crowning of a century of missionary endeavour." He manifested his appreciation for the collaboration of

the Grey Nuns of Montreal in this difficult apostolate.

The blessing of the new school, located on Academy road, took place in the afternoon of Dec. 4. Assisting His Grace were Very Rev. Father I. Tourigny, O.M.I., provincial of the Manitoba Oblates, N. J. Chartrand, chancellor, and the Rev. R. A. MacGillivray, S.J., pastor of St. John Brebeuf, in which parish the Indian school is located.

Mr. Gabriel Marcoux, Indian school inspector, represented the Indian Affairs Branch of the Dept. of Citizenship. Mother Gertrude Jarbeau, provincial of the Grey Nuns of Montreal, who staff the school, was also present.

Joseph Guy Wood, a grade 10 student, read the address of welcome to His Grace. Father O. Robidoux, O.M.I., principal of the school was installed religious director of the newly erected Oblate residence.

Most of the pupils, in grades 8, 9 and 10, are Manitoba Indians of Saulteux and of Cree origin.

## Change of Culture Cannot Be Imposed On Eskimo People

OTTAWA (CCC) — Canadian writer Farley Mowatt mixed error with some truth in his widely-circulated statement criticizing Oblate missionary dealings with Canadian Eskimos, an Ottawa Oblate said November 27.

"Three or four points in the statement Mr. Mowatt issued through Canadian Press news agency the previous day are particularly false," said Rev. Paul Piche, O.M.I., director of the Oblate commission on Indian and Eskimo welfare.

"We don't say the Eskimos should be held in the Stone Age. It isn't true that we have done nothing to encourage the Eskimo across the chasm to modern times. But it isn't as easy as Mr. Mowatt suggests.

"As for what Mr. Mowatt calls a 'so-called industrial home' at Chesterfield Inlet in which three families 'just sit around', this is really a centre for attempting the rehabilitation of handicapped persons," Father Piche said.

"One family is an 81-year-old woman and her mentally-retarded daughter. The head of the second is a polio victim who came back from a Winnipeg hospital and now has been brought to the point where he can use crutches. The head of the third family is also paralyzed from polio and tubercular as well.

"The mission built four houses for these people at Chesterfield. The sisters in the hospital have cared for them. We have tried to rehabilitate the men, teach them to carve, mend nets and so on."

### Must Change

"The Oblates respect the efforts being made to prepare the Eskimos, because they must be changed," said Father Piche. "But in too many areas, undertakings are being launched without sufficient study and without safeguards.

"Too often the results are alcoholism, prostitution and family problems. You can't just say, 'Go live with the whites and learn from them'."

The Eskimo, before the white man came, was highly successful in working out a culture for survival in the north, Father Piche noted. He had gained mastery of that way of life and, with mastery, self respect and assurance. In the face of a new culture, however, he is unsure.

"Now, if we don't want to break the personality of these people we must go slowly, exposing our culture of them and

letting them choose what they want to accept from our way of life.

"That way they'll adapt freely and successfully. But you can't force a change of culture. And we can't just say that ours is the superior culture: the Eskimo has proven his superiority in many ways."

This Oblate respect for the Eskimo culture was being misinterpreted by Mr. Mowatt as a desire to hold the Eskimo back, Father Piche suggested.

Father Piche said some Eskimos want to change from the old ways of life, but the majority haven't had sufficient contact with modern white ways to desire them.

"These would prefer their own way of life if they had the means in their own country to gain a livelihood. That is why we suggest something like a government-backed minimum price for the Eskimo fur crop, like the stabilized wheat price for farmers."

Until about ten years ago, the missionary, trader and Mounted Police were practically alone with the Eskimos. The government agent is a comparative newcomer, and that is why even some of the missionaries are unfamiliar with official views.

However, the Oblates now require all their new missionaries to come to Ottawa for a period of special studies of the machinery of northern administration and policies, he said.

Many missionaries are getting along very well with government officials, Father Piche added, noting that the Oblates are undertaking special studies on Eskimo life.

Mr. Mowatt's suggestion for giving the Eskimos a greater voice in the councils of the north has merit, Father Piche thought. Some Eskimos are well able to speak for their people.

"But, it must be remembered that the Eskimos were not grouped in tribes under chiefs like the Indians. Some still wander about in their accustomed family groups. These have no ideas about formal government. Mr. Mowatt's plan won't answer all problems as simply as he suggests."



## Indian Affairs' Study Wanted By Fairclough

OTTAWA — Citizenship Minister Fairclough told a reporter she will ask parliament at the session expected to open in mid-January to establish a committee to study the whole field of Indian affairs.

She said she will propose establishment of a joint committee of Commons members and senators to make "a pretty broad" study of all matters pertaining to the position of Indians in Canadian society today.

It was possible that the committee might suggest revisions in the Indian Act after its studies and for the administration of her department's Indian Affairs branch.

Mrs. Fairclough said that if parliament approves setting up her proposed committee, Indians will be invited to appear before it here. So would others interested in the problems of the Indian.

She said she believes it would be the first such parliamentary

committee study of Indian problems in about 10 years.

### Fr. G. P. Dunlop O.M.I. Principal at Kamloops

KAMLOOPS, B.C. — Rev. G. P. Dunlop, O.M.I., who was missionary priest in Kamloops from 1944 to 1950, has assumed the principalship of the Kamloops Indian Residential School last August.

He came to Kamloops from St. Eugene Mission Indian School at Cranbrook, and succeeded Father James Mulvihill, O.M.I., who took over the Cranbrook school on August 10.

Father Dunlop spent two years

## Northern San Services 500,000 Square Miles

THE PAS, Man. — The Clearwater Sanatorium near this northern Manitoba town draws its patients from the Indian and Eskimo population in a 500,000-square-mile area of northern Canada.

Dr. Stuart Carey, superintendent of the hospital, 320 miles northwest of Winnipeg, says some of his patients travel 2,000 miles by dogteam, plane, boat and train to get to the institution.

The territory, served by the 190-bed hospital, covers the

in St. Patrick's parish at Lethbridge, Alta., after leaving Kamloops before going to Cranbrook in 1952.

He took courses at the Gonzaga University at Spokane in preparation for his Bachelor of Education degree.

Kamloops Indian Residential school is the largest institution of its type in Canada, having 18 classrooms and an enrolment of 440 children up to Grade 12.

whole of northern Manitoba up to Churchill, 610 miles north of Winnipeg on Hudson Bay, and extends to the Northwest Territories and the northern tip of Quebec.

Each year a travelling clinic moves through northern Manitoba to X-ray every resident. In 1957 there were 16,000 X-rays taken.

The X-ray pictures are checked at Clearwater and reports of active tuberculosis cases sent back to the outposts.

Natives then are sent to the hospital, which is fully accredited and self-sufficient and is equipped for chest examinations and treatment.

In addition, it is a combination school, artists' colony and occupational therapy centre.

## +The late Bishop Joseph Trocellier, O.M.I.+

At the age of 70, in a Montreal hospital, one of the great Bishops who pioneered in Canada's northwest passed away. The late Bishop Joseph Trocellier, O.M.I., Vicar Apostolic of Mackenzie, was the founder of Aklavik mission and during his term as a Bishop he more than doubled the missionary personnel while the number of missions was increased from 12 to 28, he organized the Eskimo missions of the northern part of his vicariate, he modernized and enlarged Catholic hospitals and schools.

Born in France Nov. 5, 1888, Joseph Trocellier joined the Oblate missionaries in 1908; during World War I he served as sergeant-major in the French army and was a prisoner of war. He was ordained priest May 25, 1920 and came to Canada in 1921.

His first mission appointment was Fort Good Hope, his second, Fort Liard. In 1925 he was asked by the late Bishop Breynat to found a mission in Eskimo country, at Aklavik — a new settlement established for the Army Signal Corps. There he built the first Canadian hospital north of the Arctic circle and five years later built a residential school. In 1930 he went to Letty Harbour and in 1932 to Coppermine. He came back to Aklavik in 1934 and worked there until 1940.

That year he was appointed co-adjutor to Bishop Gabriel Breynat, O.M.I., and consecrated at St. Albert, Alta. In 1943, upon Bishop Breynat's retirement, he took charge of one of the largest and most difficult Vicariates in America.

A man of good heart, affable yet strong-minded the late Bishop Trocellier made friends wherever he went. The Hon. A. Hamilton, Minister of Northern Affairs, upon hearing of his death, wrote: "His death will be learnt with genuine sorrow by all his friends of all faiths in the North." R. G. Robertson, deputy minister for Northern Affairs, who had known the prelate personally for many years affirmed that "(we) have held him in the warmest regard and have had a great admiration for the devoted work he has performed."

The funeral and burial were held at Fort Smith Dec. 4. There he lies in the humble mission cemetery, with so many Oblate Fathers, Brothers and Grey Nuns of the Cross, who

have fallen in action and who are awaiting their reward.

The testimonial of Bishop Jean-Louis Coudert, O.M.I., who had known the late Bishop intimately and had been associated with him in the same mission field is worth quoting at some length. This is, in part, the sermon given by Bishop Coudert at a solemn Requiem sung in Edmonton's cathedral Dec. 2:

"... he had been well prepared during his youth to soldiering and proved his administrative qualities in the French army. There he learnt to obey and developed his endurance on the line of duty. He began his missionary life in the most isolated and the poorest mission, sleeping on boards, eating caribou and dried fish, travelling by dogsled often in 40 below weather... On the Arctic coast and at Aklavik he was always a model of obedience and of fortitude.

"His military bearing and his frankness might have hurt the feelings of some, but he always manifested a deep sensibility, moved sometimes to tears in his sermons... He joined to his administrative qualities a very straightforward mind, a sense of order and of organization..."

"His character was essentially righteous and honest, admitting of no subterfuge; sometimes he suffered for this. Having been conciliatory with some government officials — 'for the greater good of souls' he thought — later in his life he regretted compromises made in educational policies.

During his 38 years of missionary life, Indian and Eskimo missions were organized as well as many a white parish in mining areas, equipped to take care of the spiritual and welfare needs of the population... He took pains to organize transportation in a difficult country, modernizing water and air transportation and being the first to use them even at the risk of his life.

"Even in his later years, his health failing, he never ceased to visit his missions, winter and summer, always anxious to improve the lot of the missionaries even in the remotest areas... His example remains to every one a source of inspiration and his love of the poor teaches us a great lesson."

G. L.



INAKONA and INASHIA

By WALLACE H. ROBB

# Algonquin Christmas Legend

"Anangoka! Anang! O, Wabanong!  
Starry Night! O, Star of the East!"

It was in the days of "Vineland", a thousand years ago, when Christianity was young in Europe, that Vikings in romantic ships came up out of the far Laurentian Sea into the River of the Iroquois and even unto the Bay of Quinte.

Several ships remained on the Quinte for a season or two at Deseronto (meaning Thunder and Lightning) and the White Folk told the Indians about Jesus and a beautiful story of the starry night when Christ was born.

Deseronto was an Iroquois place, for the Bay of Quinte was considered a part of the great Iroquoian Sea now called Lake Ontario. Wealth of wild life, safe waters and seclusion made the Iroquois jealous of this beautiful bay of peace and plenty, but, there being no war in the land, and inasmuch as rumours of big white magic among the stars had spread, Indian fashion, on the winds of Red Man imagination, strange moccasins tramped on the Quinte trail. Curiosity brought Algonquins from afar to see these Vikings and their ships like swans that swam with the wings of the wind — white swans from another world! Great, white swans, and under the spell of Mino Manitou, The Good, bearing, as they did, a rose-white people with raiment fair to see!

So, there came a young Algonquin Chieftain, whose brow was noble, whose heart was clean, and whose look was the look of the rising sun — piercing as a sword! He sat apart, alone, and heard no word of Jesus, until, one day, he couldn't help watching and hearing a charming white maiden telling some children a dreamlike story in his own tongue, and shyly looking his way, knowing that he was listening. It was about a Manitou child born on a bed of boughs beneath a mystic star. His eyes grew soft with wonder. Silently he drew nearer, listening with enchantment in his heart. His gaze was long upon her, and her lovely voice was as the sweet and soothing sound of many bluebirds in migration.

Then a strange thing happened: he loved this Viking maid with an overwhelming passion of divine purity and vision! He arose, silenced her! with a gesture, and named her Inashia—Mino Inashia—meaning, "You inspire me to good actions".

She was captivated, heart and soul, when he transposed for her the White Man's tale of the birth of Jesus, retelling it himself to the children in poetical signs and symbols of the Red Man's way. His magnetic power made her afraid, but his wild radiance persuaded her — and she loved him. On the spur of the moment he told her that his name was Inakona — "My voice is her light".

Perhaps she loved him because he walked the forest with the stride and stature of the serried pines, or was it that he was being aware of his inspiration, serene as a billowing thunderhead rising in rolling purity like a sentinel of God, to lift the eyes of earth to a realm of cloudless calm, which, save for him, was sunlit, summer sky in azure void; or was it that, being thus endowed, he had, also, a power of soft and harmonious expression which betrayed the innermost beauty of his heart, discovering to her the purity in the plaintive yearning hidden by his aloofness, but unhidden in his eyes? "Inashia" he would half sing to her. And she loved him.

It became the habit of Inakona to take Inashia for a paddle on the still waters of

twilight. Their canoe, like a leaf on a pool of gloaming enthralled with the lure of dusk, drifted down their eventides and tranquil, all the summer long. Thus there waxed a love between them only Heaven could dare to stem. "Inashia" Fair she was, so impulsive, gentle in her laughter, full of glad song to the silent rhythm of his paddle in the moonlight. Thus there grew an adoration all unmindful of the autumn.

One morning, early in September, when hurrying to entertain some children with a story, her pathway was suddenly blocked by Inakona, who held her prisoner, demanding a song, "Come sing me, Inashia, a melody of rising morning; sing a laughing song and merry. Ah yes, fair Inashia! I do so love to hear your laughter, it reminds me of the bluebirds — and the budding spring, long since departed."

So she sang, composing playfully as she went along and teasing him with the whimsical laughter that he loved:

All the raucous crows laugh,  
"Caw, caw, caw, caw!"  
All the noisy boys laugh,  
"Haw, haw, haw, haw!"

Gloomy owls at night laugh,  
"Ko, O - O, ko, o!"  
Big, fat, jolly men laugh,  
"Ho, ho, ho, ho!"

But maidens laugh so merrily,  
Verily, verily, verily,  
Ha, ha, ha, ha, merrily,  
Like a bluebird song.

But maidens laugh so merrily,  
Verily, verily, verily,  
Ha, ha, ha, ha, merrily,  
Like a bluebird song.

Ha, ha, ha, ha, verily,  
Like a bluebird song,  
Ha, ha, ha, ha, merrily,  
Like a bluebird song . . .

Ha, ha, ha, ha, ha, ha, ha, ha, ha!

When she ran, her laughter fading away with her, he stood looking over the water, unseeing, entranced.

Thus things went. Even the tang of early autumn seemed to gets its joyous song from Inashia and its urge from Inakona. Inspiration of the morning! Hills of maple all on fire! But nature spoke differently to Inashia's father, leader of the White Folk; he saw warning in the Moon of Falling leaves.

Soon thereafter, and with promises to come back, perchance the following year—the Vikings descended to the sea.

No one had seen the weeping Inashia, save a wordless Inakona. Baffled by the White Man's way, he gave his anguish quiet, Indianwise: and the bluebirds murmured autumn, winnowed parting to the water. "Inashia! Inashia!"

"I'll return, oh, Inakona!"

Only the timeless hemlocks had heard and whispered echo to their sighing threnody of love.

\* \* \*

Long was the lingering of Inakona where he had watched the Vikings vanish. It was with soul-searching reluctance, therefore, that he departed to measure the trail to his own far people, and keep his heart's impulsive promise to carry to them the story of "The Star of Bethlehem" in the Indian manner of his own interpretation.

Indian Summer and the Moon of Falling Leaves found pensive cadence in the softly

falling feet of this young Chieftain, as he passed and passed the spruce and cedar scented trail.

One day, from a hilltop lying in the sun, the Red Man saw a wisp of blue-gray smoke; he was home! Soon that fire's home aroma blessed him with home's age-old blessings: familiar faces, thoughts and things.

So, in the light of the evening fire, in the centre of his village, in the custom of his people, and after telling of his travels among the Iroquois, Inakona let fall upon Algonquin ears the story of a Moon of Beebon's Mighty Star.

Gwengowea, virgin maid of the Algonquins, dreamed that she had been the bride of the Thunderbird, the winged Spirit of Light from the clouds, and that she would bring forth a Child — a Manitou of Peace unto all men. Her people were at war with the Iroquois, and she was afraid.

It was winter — the Moon of Beebon — and spring would be fearsome. Gwengowea must seek safety in a far land of peace, dangerous though the journey might be. She would go on snowshoes, alone and unseen—but how? Her name gave her the answer: Gwengowea, "The Little Owl!" Usually the Quaver Owl is gray, but once she had seen a pure white one, an albino. Ah! The snow-white Gwengowea! She would! dress in white fur — pass unseen upon the snow. So, she did.

One afternoon, as the shadows of waning day deepened to warning blue, and the sun was no longer warm to her back, she came upon a great, snow-covered spruce tree — her shelter for the night; and there, on a snowy bough before her, silent and motionless, sat an albino squirrel, white as down-down snow, its red eyes reflecting the setting sun with unearthly fire — and gazing strangely into hers!

Her heart was troubled, for the ghost squirrel held a wildrose apple, fruit of a tangle of thorns, red like fire against the snow! Something must come to pass, surely, something beautiful — but what? The weirdness of the white! The thought of thorn! The red of rose twice-over told in rosen eyes uncommon burning red! What could these things portend? What did they mean? She slept and dreamed in wonder at the sign.

Not long thereafter, Gwengowea entered a friendly village, for it was near her time. Their longhouse was already too filled for comfort, but she was permitted to rest in a stable lodge with some captive deer in whose big, soft eyes there twinkled the light of a Magic Star, shining through a large smoke-hole in the roof, and illuminating the interior. Thus, in this place, warmed by the bodies of the gentle deer of the forest, The Manitou of Peace was born to man-most-wild.

Indian orators knew the potency of fitting pause, so, Inakona stood silent in the fitful night — thinking:

"Starry Night, Holy Night, Star of the East!" Inashia used to sing, and the young Chieftain had listened and echoed, "Anangoka! Anang Wabanong — Mino Wabanong — The Good Sign in the East!" for he loved Inashia and her song of the Three Wise Men and the shepherds who watched their flocks by night.

In the shadowy stillness, gathering his thoughts for the brevity and beauty of Indian expression, he was himself a thing of strength and beauty, like a tree in their midst. Indian poets didn't bother much about details; they pictured only powerful



## First B.C. Reserve Sale Offer

VANCOUVER, B.C.—The Indian Affairs branch of the federal government held its first British Columbia sale of Indian Reserve acreage October 9.

Five separate reserves, located near Chilliwack in the Fraser Valley area east of Vancouver and comprising a total of 642 acres, were offered at the sale.

Two Indian inventions, the birch-bark canoe and the snowshoe, were important contributions to transportation in pioneer Canada.

## Alberta Girl Is Awarded Scholarship

CALGARY, Alta. — What is believed to be the first Indian scholarship in Canada has been awarded a city student for attaining the highest marks among Indian children in Grade IX in Calgary.

The \$100 award has been made to 15-year-old Lorraine Little Bear, daughter of Mr. and Mrs. William Little Bear of the Sarcee reserve.

She was competing against eight other Indian children in Grade IX.

The Sarcee students go to school on the reserve until Grade

IX and then they are sent in to city schools. The scholarship was introduced this year to encourage Sarcee children.

There are about 25 such students in Calgary's schools.

Behind the scholarship is a group of 16 Indian women known as the Sarcee Homemakers' Club. This organization was formed in 1954 to "better the Indian's way of life," Mrs. Dick Big Plume, president, says.

The women strive for better housing and living conditions on the reserve and this year directed

their interests towards the education of Sarcee children.

Getting the \$100 for the scholarship is a tedious task. The fund provides \$25 a month for the upkeep of the community hall on the reserve and the club has taken on this task. It puts \$11 into the scholarship fund and uses the other \$24 to pay the members who clean the hall.

"I believe we are the only Indian organization to provide such a fund," Mrs. Big Plume says. "I hope there will soon be more."

## Algonquin Christmas Legend (Concluded)

essentials. Consequently, when Inakona had translated for Inashia, he had sung it thus:

"Anangoka — Starry Night! Anang Mino Wabanong — The Manitou Star in the East!"

So, now, breaking the silence to continue again, he sang for his people this song of Three Chieftains, fishing in a pool in the ice, huddled together with heads down:

Three Mighty Hunters, on the ice,  
Fished through the night, alone,  
And there appeared a strange device,  
A star that brightly shone,  
Serene and cool  
Upon their pool,  
One star — and one alone!  
One star reflected in the hole,  
That gave its darksome deep a soul!

Upon the starlit, tranquil night,  
A Spirit voice then rang,  
"Your moccasins shall trail the light  
Of Manitou Anang,  
Of Mino Wabanong — the Star!  
Anong! Anong! Anong!"  
Oh, Anangoka — Starry Night!  
Anang! O Wabanong!

After another impressive silence, during which the awestruck circle gazed upon this youthful Chief as though he were a thing apart, some sort of human god whom absence had enlightened beyond ken, he spoke again:

The Three Chieftains, trailing Anang Wabanong, found the starlit deer lodge, and found Gwengowea strangely expecting them and their gifts according to Indian custom. Nor did they marvel at her wisdom and foreknowledge of their coming.

Chief Feather Foot presented a small, store corn-mill for flour; Chief Eagle Owl gave a beaten virgin-copper tomahawk for fuel, the most precious thing he had, and which he had got at great price, in trading with remote tribes north of the greatest of fresh water, inland seas; for food and fuel these tokens were, they were matched and given meaning by the present of Chief Far Voice, who brought the sign of light, a fire-bow and its kindling arrow, to loose the sun within the lodge, make free wood's blessed power — all of them symbols of life and peace among men.

"Anangoka! Anang Mino Wabanong!" sang Inakona in conclusion.

Thus did Inakona finish. His people were moved with beauty upspoken. Far over hills went his story. And from far came the people to hear him. All winter, again and again, came the people. All the winter was filled with his telling.

The Moon of Beebon tarried and melted, then, away. Long was the waiting for Inakona. And, in the waxing moon of Budding Trees, he straightway took the trail to the place of "Thunder and Lightning," Deseronto, there to await his Inashia — but the maiden came not again from out that far and Viking Sea.

Only vague rumours of wars and worries and convents! Convents! Inashia had taken the "Veil of Thorns" — she was a nun! in token of which she had sent to Inakona, by a wild trader into "Vineland," a long and flaxen braid of her hair! Woven beauty ineffable — fraught with soul she knew he'd know. And he knew! "I'll return, oh, my beloved!" he remembered. Fain she would have — that he knew.

The land was warm and quickening with spring. Came the Oriole, beloved of Inashia, Golden Robin, flashing song. Then did Inakona break the golden strands and give them to the birds to build a nest. She had given him the sign of her love, he would give it back to Manitou, that Orioles might sing the song he never now could know.

He went often to the place of the Oriole, high on a rocky ledge overlooking the River of the Iroquois down which his fate forever held him bound, and there, with trees, birds and flowers alone to hear him, he sang perchance to some far soaring osprey in the blue:

The River of the Iroquois  
Flows to its Viking Sea,  
And on a height Algonquin stands  
And views it silently,  
Then down the widening waves bespeak  
A shore they pass — oh, wistfully! —  
To murmur at a maiden's feet,  
Ah, sweet and endlessly!

The silence of its winding flow,  
Too deep for sound, so far below,  
The Chieftain sees and blesses,  
"O Timeless Iroquoian Stream,  
Roll down to your Laurentian Dream,  
That far and Viking Sea  
Your urge caresses — oh,  
In your mighty, moving passion,  
Now unfold love's mystic mission —  
Go!

"Go find the maiden on the strand,  
She'll touch you with her eager hand,  
She'll hear your voice and understand  
And cry, 'I know! I know!'

"She'll write a name upon the sand,  
And, lappingly, you'll kiss her hand,  
Then smooth again would be the strand,  
And, sighing, mention me;  
The maiden's murmur then will sigh,  
'I know! — 'Tis he! 'Tis he!'

The River of the Iroquois  
Flows to its Viking Sea,  
And she who is beloved cries, "Lo!  
These waters sing to me,  
They sing and do caress my hand,  
Ah, Love — I know — for thee!"

Her feet the waters find and lave  
So very wistfully,  
Alone and far looks down a Brave  
Who knows all — silently!

The River of the Iroquois  
Flows to its Viking Sea,  
The River of the Iroquois,  
In silent majesty,  
And, from his height, a Chieftain  
Puts it in a surging spell  
To kiss her feet in song the love  
No other sound can tell —  
To kiss her gentle feet with love  
Like murmur in the swell.

Inakona carried a little, wooden cross, made of pine twigs bound with golden hair. One day, high on his favourite trail ridge, he set the cross on a flat, red stone, then faced the setting sun, to sing his evening psalm.

A storm was rolling up out of the East, blue-black storm all overcast with purple haze — so faint the distant rumble, yet, so ominous it grew. He watched it, fascinated by the unearthly glow of deep-throated defiance which it hurled forward and into the flushing face of retreating day. Enthralled, he stood and watched that awesome void advance, and, as he calmly wondered at its fearsome majesty, feeling himself one with Manitou — therefore unafraid — into that desert of dark, across that sinister sky, there moved, with distant splendour, a winging train of rosen swans! A trail of swans — wild rose — winged peace 'gainst glowering fear!

Seven white swans, sunset-rose in hue; slowly, in perfect rhythm, flying like a line of living song, they trailed their measured melody like silence lost in space. It was enough.

Then mutter rolled the sky with sullen might! He turned, before too late, and faced the setting sun to sing his evening psalm:

"O, Power to make me clean!  
O Mino Inashia!  
Inakona! Manitou!  
God, show me how to go!"

Deseronto rumbled! The Thunder spoke! The Lightning flashed! — And Inakona was no more!

The fire of God had found him. It had found also, his little pine-twig cross, to burn its outline on the rock where it had lain.

Deseronto-Manitou had heard the song in the soul of Inakona in that place — and his Cross, in the rock eternal, burned forever there.



# Regina Indian meeting finds three main needs

REGINA, Sask. — The problems which stand in the way of incorporating Indians and those of Indian descent into Regina's normal life were defined by Grant Armstrong, president of the Regina Welfare Council, at the closing session of a three-day conference sponsored by the council and the Canadian Native Society, early in November.

Mr. Armstrong analyzed the findings of workshop groups each empowered to return with recommendations.

The conference had been a complete success, Mr. Armstrong said. It had defined the problems as lack of education preventing full employment, lack of understanding by Indians of the community services available to them, and the difficulties they encounter when confronted with the drastic changes from reserve to city life.

Once the problems had been defined the way was cleared for action, he said.

The majority of Indians in Regina have only public school education or less and by the time

they had reached the city were past the age for high school or trades training. **One solution recommended was to give them high school facilities on their reserves.**

Some other means must be found to give those men too old for high school training in trades so that they can become apprentices and to fit them to take advantage of the services available.

The Indian, too, is proud and hesitant to take advantage of services, and prejudice on the part of employers only makes him more so, was the opinion of one group. The traditions and temperament of his race which makes his at times appear irres-

possible must be understood and dealt with sympathetically.

This was outlined as the tendency to leave a job to visit a sick relative and fail to return to work when expected. It will take time but an experienced employer can, with patience, teach the Indian responsibility to his job, Mr. Armstrong said.

"In the long run the Indian's employment problem can only be overcome by education and trades training," he said. It was agreed there was a wide open field of employment for Indian and Métis girls in Regina as domestics and it was suggested that special courses might be offered.

The Indians at the conference felt one of their problems would be automatically solved if employers looked on them in the same way they did all other individuals they employed, instead of as one of the Indian race. If they could work as individuals they could compete with other Canadians on their jobs.

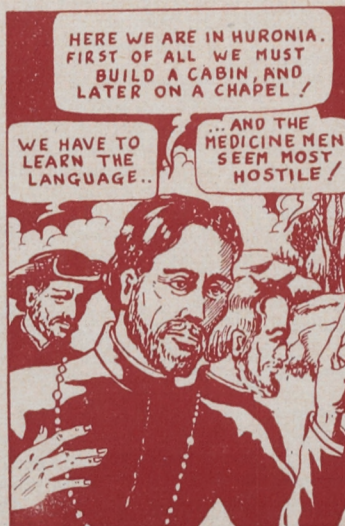
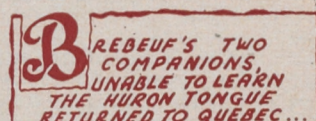
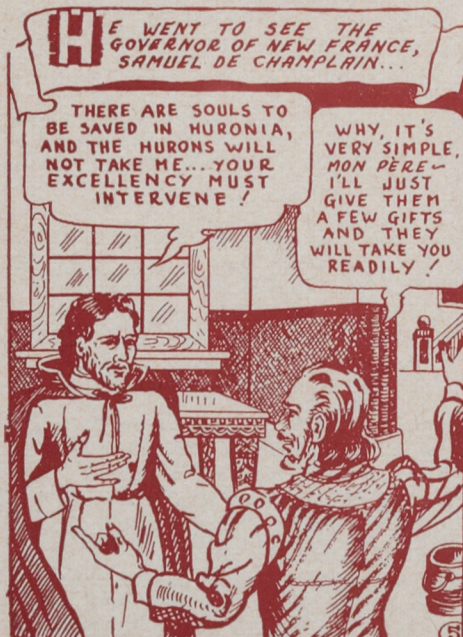
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They did ask for understanding of their former way of life which caused them to appear with a casual attitude toward responsibility which was really a form of loyalty to their friends and relatives. They asked that they be given no special consideration except patience.

The feeling was strongly expressed, Mr. Armstrong said, that low-cost housing will have a vital effect on helping the Indian overcome the feeling of isolation which handicaps him in fitting into city life.

With the extreme housing situation in Regina today, the Indian is placed immediately in the low-income section which makes it all the harder for him to overcome prejudice whether unconscious or not. Crammed in a small house, he cannot have recreation in his own home and so far has not been making use of other recreational facilities, particularly those offered by the churches.

Efforts must be made to encourage him to join with others in all recreations and he must be taught where and what they are.



To Be Continued



# Indians' Council Modern, Informal

CARDSTON, Alta. — How do the Indians of Canada's richest tribe, the Bloods, carry on the business of their 353,000-acre reserve in southern Alberta?

The life-elected 15-member band council of nearly 2,700 Blood Indians is surprisingly modern and informal. The buckskin costumes, painted faces and tepees are gone.

Blood leaders gather in a drab, tiny room behind the offices of the department of Indian affairs in the Cardston post office building. Their dress is the usual suit and open-collared shirt.

And the form of the white man's "coffee break" has penetrated the ancient ritual of the once-sombre council assembly. At most monthly Blood meetings, councillors consume a case of soft drinks. The traditional peace pipe, too, has given way to cigarettes.

## Informal Note

Informality is encouraged by Vancouver-born Ken Brown, 29, superintendent of the large re-

serve stretching across the foothills between here and Lethbridge, 40 miles northeast.

Tanned and husky, Blood Chief Shot-On-Both-Sides is on his left and other councillors ring the room. A chairman, changed at each meeting, is chosen.

During the two-day session, the council considered dispensation of the band's collective fund which at times has gone over the \$1,000,000 mark.

Mrs. Ronald Day Chief appeared on invitation and appealed for repairs to her house which she complained was very cold. Council agreed the family should move into a better vacant cabin on the reserve.

## Pay Relief, Too

Members, however, turned down a request by Pete Bruised Head for a loan of \$7,500 from

# Folk School To Help Indians

KENNETCOOK, N.S. (CCC) — A six-day folk school to help Indians find their own social leaders has been held there.

More than 36 students attended, all as elected delegates from 21 Indian reserves through the maritime provinces.

The school was sponsored by the Indian affairs branch of the federal department of immigration and the Nova Scotia adult education division.

band funds for the purchase of farm equipment.

In other business, council agreed to pay \$1,000 for fire insurance premiums on reserve homes; said it would assist Mrs. Dorothy Bullshields to buy a hearing aid if she first deposited one-third of the cost; offered to pay the family of Barney Day Rider \$40 a month relief since he became permanently paralyzed.

The band council also distributes collective funds periodically on a per capita basis. Last Christmas, all the tribe's men, women and children received a

Among those directing the school were Rev. W. Roach of St. Francis Xavier University's extension department, and Mary Gillis, also from the university.

The school was an outgrowth of various courses which had been held to develop social leaders among the Indian population. Its purposes were to develop further qualities of leadership and to make the students more aware of the needs which exist in their communities.

\$25 payment in addition to regular monthly \$10 payments during the winter. For Chief Shot-On-Both-Sides, who celebrated his 25th wedding anniversary at Christmas, his wife and two unmarried children, it meant a total of \$350.

In the summer and fall, the per capita payments are suspended and Indians usually find outside work or sell the reserve's hay for \$10-\$14 a ton.

The band fund is fed mostly from agriculture and petroleum leases. Farm leases bring as much as \$500,00 annually while revenue from oil and natural gas leases at \$1 an acre is \$353,000.

# Canadian Nuns To Help Alaska Eskimos

MONTREAL — A group of nuns from the Montreal suburb of Lachine is helping the Eskimos of Alaska become useful citizens of the United States.

The nuns are from the Catholic Congregation of Ste-Anne who, with a group of Jesuit priests and some lay volunteers and teachers, work in the 74,000-square-mile parish around Glenallen, 250 miles southeast of Fairbanks, Alaska.

Rev. Mother Mary Liliane, superior of the Lachine mother house, and Mother Mary Jean Casien, recently visited the congregation's outpost boarding school in the Copper Valley, near Glenallen, for the first time. They now are visiting other nuns in Juneau, Skagway and Nulato.

The Copper Valley school was opened two years after the nuns were transferred from the Holy Cross Mission on the Yukon River. It is a boarding school for grade and high-school students and is intended to prepare students for college.

The sisters say they hope it will eventually produce the doctors, lawyers, engineers, nurses and other professional men for Alaska.

The school started with an enrolment of 40 Indian and Eskimo children and last school season there were 110.

# Big Pow-Wow on Vote for Indians

REGINA, SASK. — What may well be the most representative Indian powwow ever held on Canadian soil has taken place early in November at Fort Qu'Appelle.

There, 120 Indian chiefs and councillors from bands of four tribes — the Cree, Saulteaux, Chipewyan and Sioux — assembled for a two-day meeting. They did not come on ponies or in canoes, but in chartered aircraft and special buses from 57 of the Indian reserves in Saskatchewan.

The Saskatchewan Government's committee on Indian affairs called them together because, as the white chief, Premier T. C. Douglas, explained, the Provincial Government believes the Indians are being badly treated through denial of voting rights and discrimination of white man's liquor laws against them.

He urged the chiefs and councillors to accept the right to vote so that this "injustice" could be rectified and assured them their treaty rights would not be affected or weakened if they agreed to accept the franchise.

The conference then broke into five groups which discussed equality of voting and liquor rights in English and three Indian languages. And in a plenary session they voted to defer a definite decision on both subjects for a year. Plebiscites in the two

questions were rejected and more time was requested so they could be fully discussed.

Opposition to the franchise sprang from fears that treaty rights might be endangered and that the white man's taxes might go along with the franchise. Many of the delegates pleaded for more time for the Indians to become accustomed to the white man's ways of government. Some said changes in liquor legislation to permit Indians the same freedom that white men enjoy might stir up further social problems.

An honored guest at the conference, Senator James Gladstone of Cardston, Alta., lauded the Saskatchewan Indians for their interest in the conference and for their decision to form a federation. "When my people can speak out in one voice I will be better able to present their needs and wishes at Ottawa," he said.

The chiefs and councillors then proceeded to speak with one voice in resolutions to the Federal Government. One requested a social survey or Royal Commission on conditions among Saskatchewan Indians and another sought programs for the betterment of the Indians.

Senator Gladstone had a busy sojourn in Saskatchewan. Before attending and addressing the Fort Qu'Appelle gathering, he spoke to a conference in Regina

among representatives of the 500 Indians resident in the provincial capital and the Regina Welfare Council and the Canadian Native Society.

His plea in Regina was that Canadian Indians in general must "grow up" in the world. To do so, he said, they must accept education.

Subsequently the main problem of Indians in the Regina urban environment was defined as "lack of education preventing full employment, lack of understanding by Indians of community services available to them and the difficulties which confront them in becoming adjusted to city life."

This led logically to the recommendation that **high school or trades training be provided on the reserves to better fit Indian boys and girls for lives off the reserves.**

Indians at the Regina conference, and their Métis brothers, were emphatic in their contention that discrimination against them by non-Indians presented a serious obstacle to finding jobs and decent housing. According to the latest survey, they said, 25 percent of the working-age Indians and Métis in Regina were unemployed and many families were crowded into one or two rooms. They advocated a government-sponsored housing project.

(The Leader-Post)



## Wisdom in Arctic Planning Called For By Oblates

OTTAWA (CCC)—An appeal against "radical and sudden transformation of the Eskimo way of life" has been made in a magazine published by the Oblate Fathers of the Hudson Bay vicariate.

"It is not enough to live a while in the North and solve practical material problems," an unsigned article in *Eskimo* says in calling for deeper studies of the situation in the Canadian Arctic.

The magazine is published with the approbation of Most Rev. M. Lacroix, O.M.I., vicar apostolic of Hudson Bay.

The lead suggested in the article is being followed by the Oblates themselves. The Ottawa headquarters of the Oblates' commission on Indian and Eskimo welfare has decided to prepare a full report on northern conditions, and to present it to federal cabinet ministers dealing with northern affairs.

### Not Enough Study

"We don't regret efforts to prepare the Eskimo for a new way of life, where a change must be made, but in too many instances these undertakings were launched without sufficient study of its delicate nature and without taking necessary precautions," the magazine said.

"Very much effort has been devoted to the utilitarian, and when problems have been studied, it has been taken for granted that what is good for the white is good for the Eskimo."

### Secular Tendency

"More and more today a certain secular tendency can be sensed," it added. "It is not expressed openly but many seem to think that the missionary has played a meritorious role but the time has come for him to step aside since the Eskimo no longer needs him."

## INDIAN-MÉTIS CONFERENCE IN WINNIPEG

WINNIPEG, Man. — Theme of the 1959 Indian-Métis conference, to be held in January next, is **Community Development in Under-Developed Areas**.

The background of the problem, what has been done to help Indians and Métis, what has been done in other countries and what remains to be done for Indians and Métis are the topics to be studied by panels. The conference is sponsored by the sub-committee of the Welfare Council of Greater Winnipeg.

Miss B. Brigden and Mr. D. Chase will co-chair the meeting; other committee chairmen are: C. K. Rogers, R. Wendeborn, Mrs. M. Meadmore, B. Grafton, Rev. G. Laviolette, O.M.I., Rev. Ian Harvey, D. L. Daley and Lloyd Lenton (secretary).

"God grant that this error be corrected in time: The Eskimo caught up in today's machinery needs the help of Christianity more than ever to come out victorious."

The article said an imbalance "is bound to result since the Eskimo is brought to the point where he gives up his traditional values and finds nothing in the atmosphere of materialism to make up the loss. Talk of integration abounds, but disintegration is the end product . . .

"In any event, the facts are there for anyone to see who wants to: alcoholism, which was unknown to the Eskimo a few years ago, is now a common plague; in many places prostitution has been organized on a large scale; juvenile delinquency, unknown before, is now a problem which the authorities consider insoluble."

### Recalls Indians

The magazine warned about the unhappy results among Indians arising from "forgetfulness that before he is a Canadian as Indian is an Indian, just as today apparently the fact is ignored that before he is a Canadian an Eskimo is Eskimo."

It questioned the wisdom of turning the Eskimo entirely to mining and work at defence establishments. Conditions in these fields are subject to sudden changes involving markets and technical changes.

"It is of first importance," it added, "to find out exactly what the resources of the country are in way of game and fish, since hunting and fishing are the main sources of Eskimo food. Much has been done to take this inventory."

"It is unthinkable that any great area of this region should be abandoned and become a real desert, which even the Eskimo will have lost the ability to colonize. The Canadian of European origin inhabits and will inhabit no more than a few isolated places in the North. Outside of this artificial oases, which cost millions for comfort, the white man is probably even less than able to adapt himself to the country than were Franklin, Rae and Schwatka. Without straining the imagination, however, a day can be foreseen when Canada might need people who know the country and can live there, without all the accessories which have become necessities of life to the white."



Brother G. Luke, F.S.C., English literature teacher and stellar track coach at West Philadelphia Catholic High School, is shown here with some of the trophies his teams and individual stars have amassed in competition. In the 1958 National Interscholastic Track and Field Championship, his team placed second. Brother Luke's new book "Coaching High School Track and Field", is a recent Coaches' Book Club selection. (NC Photos)

## ESKIMO PLIGHT SAID A SCANDAL

WINNIPEG — A member of a panel of Arctic experts recently described the plight of the Canadian Eskimo as "utterly scandalous". He was speaking to a conference on human rights at the Winnipeg Technical-Vocational High School earlier this month.

Prof. George Swinton said large mining and exploration companies were taking over the land the Eskimo had lived on for thousands of years.

Since the Eskimo has not the financial means nor the technical knowledge to exploit the region's resources, he has become a laborer, "only an economic commodity," Prof. Swinton said.

In Greenland the Danish government has helped the Eskimo to achieve civilization far better than we have, he said.

There, all trade is in the hands of a government monopoly, and outsiders who have no business in the area are kept out, he said.

In Greenland almost all the Eskimos can read, Prof. Swinton said, but in Canada fewer than eight percent can understand English and fewer than five percent can read.

Illiteracy was abolished nearly a century ago in Greenland, and locally elected governments

run by Eskimos handled local affairs there, he said.

Staff Sgt. P. G. Hunt, RCMP, formerly stationed in the Arctic, and a number of the crew of the St. Roch, first vessel to find the northwest passage, said the basic problem in Eskimo human rights was economic.

If we want the Eskimo to retain his identity he must be educated and have proper health services, Staff Sgt. Hunt added.

As Eskimo bands changed from hunting to wage earning the Eskimo must be given technical training.

It was true that Greenlanders were far ahead of the Canadian Eskimo, he said, but Canadian Eskimos were still in the stone age—some only see white men once in 40 years. While on the St. Roch he had come across a band that has seen white men only once before, and none of the younger members could remember the occasion.